Transubstantiation

EXAMIN'D and CONFUTED,

IN TWO

SERMONS

ON

The Lords Supper,

Preach'd in the Reign of

Queen Elizabeth.

By *H. Smith*, ſometime Preacher at *St. Clement Danes.*

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THE FIRST SERMON ON THE Lord's Supper.

1 Cor. xi. 23, 24.

The Lord Jesus in the night that he was betrayed took Bread:
And when he had given thanks, he brake it, and said, take, eat: this is my Body which is broken for you, this do ye in remembrance of me.

THE Word and the Sacraments are the two Breasts wherewith our Mother doth nurse us. Seeing every one receiveth, and few understand what they receive, I thought it the necessariest Doctrine to Preach of the Sacrament; which is a witness of Gods promises, a remembrance of Christs death, and a seal of our adoption: therefore Christ hath not instituted this Sacrament for a fashion in his Church, to touch, and feel, and see, as wee gaze upon pictures in the Windows, but as the Woman which had the bloody issue, touching the hem of Christs garment, drew vertue from himself, because she believed: so Christ would that we touch-

The two Breasts of the Church.

Mat. 9. 20.

ing these signs should draw vertue from himself, that is, all the
2 *Chr.* 35. 6. graces which these signs represent. Therefore as the Levites under the Law, were bound to prepare their brethren before they came to the Passeover; So preachers of the Gospel should prepare their brethren before they come to the Supper of the Lord. For which purpose I have chosen this place to the *Corinthians*, which is the cleerest and fullest declaration of this Sacrament in all the Scripture.

The Division. *The Lord Jesus in the night, &c.*

The summe of all these words is, the Institution, and use of the Lords Supper. First, *Paul* sheweth the Author of it, *the Lord Jesus*; then the time when it was instituted, *in the night that he was betrayed*; then the manner how he did institute it, *he took Bread and when he had given thanks, he brake it, and gave unto his Disciples, &c.* then the end why he did institute it, *for a remembrance of his Death.*

The Author. Touching the Author, he which is signified by it, was the Author of it, The Lord Jesus hath bid us to supper, *I am not worthy* (sayth John) *to loose his shoe*: so we are not worthy to
Joh. 1. 27. waite at his trancher, and yet he will have us to sit at his Table. To him belongeth the power to ordain Sacraments in his
None but Christ may ordain Sacraments. Church, because he fulfilled the Sacraments of the Law. When Christ came, the Passeover ceased, because he is our Passeover; that is, the Lamb by whose blood we are saved. When Christ came, Circumcision ceated, because he is our circumcision, that
Joh. 1. 29. is, the purifier and clenser of our sins.
Rev. 7. 1. Now these two Sacraments are fulfilled: he hath appointed two other Sacraments for them; in stead of the paschal Lamb, which the Jews did eat, he hath given us another Lamb to eat, which *John* calleth *the Lamb of God*, that is himself upon whom
John 1. 29. all do feed, whosoever do receive this Sacrament with an assured faith that Christ died to possess them of life. The breaking of the Bread doth signify the wounding of the Body: the powring out of the Wine doth signify the shedding of his Blood. The eating of the Bread and drinking of the Wine doth signify that his Flesh and Blood do nourish in us life eternal, as the Bread and Wine do nourish the life present.

In stead of Circumcision, which began at *Abraham*, he hath ordained Baptisme, which began at *John*, a more lively repre-

sentation

fontation of the true Circumciſion of the Heart, becauſe it repreſenteth unto us the blood of Chriſt, which waſheth our ſouls as the water in Baptiſm waſheth our bodies. Gen. 17. 10. Who was therefore called *John* the *Baptiſt*. Mat. 3. 1. Luc. 1. 59.

Touching the time, *in the night* (ſaith *Paul*) therefore this Sacrament is called the *Lord's Supper*, becauſe it was inſtituted at night when they uſed to ſup. But what night? *Even that night* (ſaith Paul) *when he was betraied*: that night which he ſhould have curſed, as *Job* did the day of his birth, if he had ſuffered againſt his will: that night when he ſhould have thought to deſtroy men, as men conſpired to deſtroy him. That night (ſaith *Paul*) this Sacrament of grace, and peace, and life began: *Even that night when we betraied him.* Many nights did he ſpend in watching and praying for us; and is there a night now for us to betray him? That was a dark night, when men went about to put out the Sun which brought them light. Who can but wonder, to ſee how Chriſt and they for whom Chriſt came, were occupied at one time? when they deviſed miſchief againſt him, and ſought all means to deſtroy him, then he conſulted how to ſave them, and inſtituted the ſame night this bleſſed Sacrament, to convey all his graces and bleſſings unto them, *Even that night when they betraied him.* The reaſon why this action was deferred until night, is, becauſe that was the time appointed by the Law to eat the paſs-over which was like a Predeceſſor of this Sacrament. The reaſon why he deferr'd it untill his laſt night, was, becauſe the paſſeover could not be ended before the fulneſs of time, and the true paſchal Lamb were come to be ſlain in ſtead of the other. Therefore how fitly did Chriſt end the Paſs-over, which was a ſign of his ſufferings, ſo preſently before his ſuffering; And beſide, how ſweetly did he confirm his Diſciples faith, when as they ſhould ſee that the next day performed before their eyes, which over night both in the Paſs-over and in the Sacrament, was ſo lively reſembled unto them? if any man from this do gather, that we ought to eat the Lords ſupper at night, as Chriſt did, he muſt underſtand that we have not the ſame cauſe to do ſo which Chriſt had, becauſe of the Paſſover. And therefore the Church which hath diſcretion of times and places, hath altered both the time and the place, uſing the Temples in ſtead of the chamber, and the morning in ſtead of the evening: for indifferent things are ruled by order and decency.

Why the Sacrament was inſtituted at night

Why it was deferred to his laſt night.

Why we receive not the Lord's Supper at night.

Touching the manner, *He took Bread, and when he had geven thanks, he brake it and gave it unto them.* He would not eat it, nor break it, before he had given thanks to God. What need he which was God, give thanks to God, but to shew us what we should do when we eat our selves? *In all things give thanks* (saith *Paul*) whereby we declare that all things come from God: but the wicked believe easier that God doth take, than that he doth give, and therefore they never pray heartily unto him for any thing, nor feelingly thank him for it. For which the Lord complaineth, saying: *I have loved you, yet ye say, where-*
Gen. 19. 20. *in hast thou loved us?* Shewing that we are worse then the Ox, which knoweth his feeder. And if that we acknowledg all things from God, yet we do like *Lot*, *Is it not a little one*, (saith he) when he craved to go unto *Zoar*? as though it were not much which he asked: so we mince and extenuate the gifts of God, before we receive them and after: like them which have a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their own.

Our example did not so, although it was but bread which he received, yet he was more thankful for bread, than many which bury the fouls, and fishes, and beasts in their belly: for
Luke 11. 3. if account of all were kept, for one that prayeth; *Give us this day our daily bread*, a hundred take their bread, and meat, and sleep too which never pray for it.

After he had given thanks, he brake it, and gave unto them, and said. Take, eat; for when he had given thanks to God, then it
Note. was sanctified, and blessed, and lawful to eat. So when thou servest God, then it is lawful for thee to use Gods blessings, then thou maist eat and drink as Christ did, but not before: for these things were created to serve them which serve God: if thou dost not serve him for them, thou encrochest upon Gods blessings, and stealest his creatures, which are no more thine, then thou art his: for the good God created all things for good men, as the devils possessions are reserved for evil men.

Therefore as Christ would not break the bread before he had given thanks to the founder, so know, that there is some thing to be done before thou receive any benefit of God, and presume not to use his creatures with more liberty than his Son did, which did not eat without giving thanks, nor rise again without singing a Psalm.

It

It followeth, *This is my Body*. Here is the fruit of his Thanks before; he prayed that the Bread and Wine might be bleſſed, and they were bleſſed. As *Iſaac*'s bleſſing ſhewed it ſelf upon *Jacob* whom he bleſſed, ſo Chriſt's bleſſing appeared ſtraight upon theſe myſteries: for it could not be ſaid before, *This is my Body*, becauſe it was meer Bread; but now it may be called his Body becauſe his bleſſing hath infuſed that vertue into it, that it doth not only repreſent his Body, but conveys his Body and himſelf unto us. The efficacie of his bleſſing is in this Sacrament ever ſince, ſanctifying it unto us as well as it did to the Apoſtles, even as Chriſt's Prayer ſtayed *Peter*'s Faith after Chriſt was dead. *Mat.* 26 26 *Gen.* 27.

Now you have heard the meaning of theſe words, *He took Bread, and bleſſed it, and brake it, and gave it*: you ſhall ſee with what a myſtical reſemblance they unite Chriſt and us. Firſt, as Chriſt in the Supper took Bread to feed us, ſo in his Birth he took our Fleſh to ſave us. Secondly, as Chriſt when he had taken the Bread, bleſſed the Bread to make it a Spiritual Food: ſo Chriſt when he had taken our Fleſh, powred forth moſt rich and precious Graces into it, to make it Food of Life unto us. Thirdly, as Chriſt when he had bleſſed the Bread, brake the Bread; ſo Chriſt when he had filled his Body with moſt precious Graces, brake it up like a rich Treaſure-Houſe, his hands by the nailes, his back by the ſtripes, his head by the thorns, his ſide by the Spear, that out of every hole a River of Grace and Goodneſs might iſſue and flow forth unto us. Laſtly, as Chriſt gave the Bread when he had broken it, ſo Chriſt (by a lively Faith) communicateth his Body after he hath Crucified it. Hereby we are taught, that when we ſee the Miniſter take the Bread to feed us, we muſt conceive, that Chriſt (being God from everlaſting) took our Fleſh to Save us. When we ſee the Miniſter bleſs the Bread to a holy uſe, we muſt conceive, that Chriſt (by uniting the God-head unto it) ſanctified his Fleſh for our Redemption. When we ſee the Miniſter break the Bread to ſuſtain our Bodies, we muſt conceive that Chriſt in his Death, break his Body to refreſh our Souls. When we ſee the Miniſter give the Bread to our hand, we muſt conceive, that Chriſt as truly offereth himſelf to our Faith, to be received of us. *Luke* 22. *Heb.* 2. 16. *John* 17. 1. 1 *Pet.* 2 24. *Epheſ.* 3. 17.

Becauſe

Because upon these words the *Papists* ground their *Transubstantiation*, that is, *That the Bread is changed into Christ's Flesh, and the Wine is turned into Christ's Blood, whereby we eat the same Body which dyed upon the Cross; and drink the same Blood which issued out of his side.* That you may see the blindness of this *Popish Dream*, I would have you but mark every word of the Scripture, how they make against *Transubstantiation*, that ye may see them slain like *Goliah* with their own Sword: Even as God made *Caiphas* speak against himself, so the Scriptures which *Papists* and other *Hereticks* alledge, do make against themselves, like the *Baalites* which wounded their own flesh. I may liken their alegations to *Satan*'s when he tempted Christ in the Wilderness, he alledged but one sentence of Scripture for himself, and that Psalm out of which he borrowed it made so plain against him, that he was necessitated to pick here a word and there a word, and leave out that which went before, and skip in the midst, and omit that which came after, or else he had marr'd his cause. The Scripture is so holy, pure, and true, that no word or syllable thereof can make for the Devil, or for Sinners, or for Hereticks: yet as the Devil alledged Scripture, tho' it made not for him but against him; so do the *Libertines*, *Epicures* and *Hereticks*, as tho' they had learned at his School.

1 Sa. 17. 5. *Joh.* 18. 14. *1 K.* 18. 28.

Hereticks alledge Scripture like the Devil.

Mal. 4. *Psal.* 91.

Now there is no sentence of the Scripture, which the wiser *Papists* alledge boldly for *Transubstantiation* but this, that Christ said, *This is my Body*: by which they may prove as well, that Christ is a Door, because he saith, *I am the Door*: or a Vine, because he saith, *I am a Vine*: for his sayings are alike. Figurative Speeches must not be construed literally, but this is Hereticks fashion. If you mark you shall see throughout, that all the Testimonies which the *Papists* alledge for their *Heresies*, are either tropes or figures, allegories, parables, allusions or dark speeches, which when they presume to expound allegorically, or literally, without conference of any other Scriptures; then they wander and stray from the mark, or else it is impossible that the Truth should maintain Error, that is, that the Scripture should speak for Heresie, if it were not wrested and perverted: therefore we see that *Eve* never erred, untill she corrupted the Text.

Mat. 26. 2. *Joh.* 10. 7. 9 *Joh.* 15. 1.

Note.

Gen. 3. 3.

Now we will enter the lists with our adversaries, and see whether these words do prove that the Bread and Wine are turned into

into Christ's Body. *Paul* saith, *Jesus took Bread*: well then, yet it is Bread: when he had taken it, then he blessed it; what did he bless? the Bread which he took; well then, yet it is Bread: when he had blessed it, then he break it; what did he break? the Bread which he blessed; well then, yet it is Bread: when he had broken it, then he gave it; what did he give? the Bread which he break: well then, yet it is Bread: when he had given it, they did eat it; what did they eat? the Bread which he gave them; well then, yet it is Bread: when they did eat it, then he said, *This is my Body*; what did he call his Body? the Bread which they did eat; well then, yet is it Bread. If it be Bread all this while, when he did take it, and bless it, and break it, and gave it, and they did eat it, when is it turned into his Body? here they stand like the *Sadducees*, as mute as Fishes. *Mat.22.34.* Arguments against Popish Transubstantiation.

Now that ye may see, that not we only say it is Bread and Wine after the Consecration; in the 27. verse, Christ himself doth call it Bread and Wine after he had given it, as he did before. And in *Mark* he saith, *I will drink no more of the fruit of the Vine*. Here Christ saith, that it was the Fruit of the Vine which he drank; but his Blood is not the Fruit of Vines, but Wine, therefore Wine was his drink, and not Blood. *Mar.14.25*

Beside, if you would hear *Paul* expound Christ, he sheweth that all our Fathers had the same substance of Christ in their Sacraments, that we have in ours; for he saith, *They all did eat the same Spiritual meat, and all drank the same Spiritual drink*. Straight he saith, *that this meat, and this drink was Christ*. *Mark* that he saith not onely, *They did eat the same meat* that we eat; but he saith, *that this meat was Christ*: and not only so, but to shew that Christ is not a corporal meat, as the *Papists* say; he saith, he is a spiritual meat as we say: therefore you see that we do not eat him corporally, no more then our Fathers, but that as they did eat him spiritually, so do we; for spiritual meat must be eaten spiritually, as corporal meat is eaten corporally. *1.Cor.10.4. Verse 3.4. Verse 4.*

Again, for the signs to be turned into the thing signified by them, is utterly against the nature of a Sacrament, and makes it no Sacrament, because there is no Sign: for every Sacrament doth consist of a Sign, and a thing signified: the Sign is ever an Earthly thing, and that which is signified is a Heavenly thing. This shall appear in all examples: As, in Paradise there was a very Tree for the Sign, and Christ the thing signified by it: in Circumcision

Gen 2.9. Circumcision there was a cuting off of the Skin, and the cuting
Gen.17.11. off of Sin: in the Passover there was a Lamb, and Christ: in
Exod.12.3. the Sabbath there was a day of rest, and eternal rest: in the Sa-
Exod23 11 crifice there was an offering of some Beast, and the offering of
Heb.9.1. Christ: in the Sanctuary there was the holy Place, and Heaven:
Exod.30. in the Propitiatory there was the Golden covering, and Christ
Exod25.24 our cover: in the Wilderness there was a Rock yielding Water,
Exod17.16 and Christ yielding his Blood: in the Apparition there was a
Mat.3 16. Dove, and the holy Ghost: in the Manna there was Bread, and
John 6.49. Christ: in Baptism there is very Water which washeth us, and
John 1.33. Christ's Blood washing us: so in the Supper of Christ there is
1Cor.11.19 very Bread and Wine for the sign, and the Body and Blood of
Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments.

Again, there must be a proportion between the Passover and
Exod.12. the Lord's Supper, because this was figured by the other. Now the
Jews had in their Passover, Bread and Wine, and a Lamb: So our
Saviour Christ instituting his last Supper, left Bread and Wine,
Mat.26.26 and a Lamb: the which name is given to himself, because he
John 19. came like a Lamb, and dyed like a Lamb.

Again, if Christ's very Body were offered in the Sacrament, then it were not a Sacrament, but a Sacrifice, which two differ as much as giving, and taking: for in a Sacrifice we give, and in a Sacrament we receive, and therefore we say our Sacrifice, and Christ's Sacrament.

Exod 27. Again, every Sacrifice was offered upon the Altar. Now mark the wisdom of the holy Ghost, least we should take this for a Sacrifice, he never names Altar when he speaks of it, but, *The Table of the Lord.* Therefore it is no doubt but the devil hath kept the name of Altar, that we might think it a Sacrifice.

Again, if the Bread were Christ's Flesh, and the Wine his Blood, as these two are separate one from the other; so Christ Flesh should be separate from his Blood, but his Body is not divided, for then it were a dead Body.

Again, that which remaineth doth nourish the Body, and relish in the Mouth as it did before, which could not be, but that it is the same food which it was before.

Again, I would ask, whose are this whitness, and hardness, and roundness, and coldness? None of them say that it is the whitness, and hardness, and roundness, and coldness of Christ's Body;

Body: therefore it must needs be the whiteness, and hardness, and roundness, and coldness of the Bread, or else qualities should stand without substances, which is, as if one should tell you of a House without a foundation.

Again, as Christ dwelleth in us, so he is eaten of us: but he dwelleth in us onely by faith, *Ephe.* 3. 17. Therefore he is eaten onely by faith.

Again, none can be saved without the Communion of the Body of Christ: but if all should communicate with it corporally, then neither Infants, nor any of our Fathers, the Patriarchs, or the Prophets, should be saved, because they received it not so.

Again, Christ saith not, *This Wine*, but *This Cup*: and therefore by their conclusion, not only the Wine should be turned into Blood, but the Cup too.

Again, *Paul* saith, *They which receive unworthily, receive their own damnation.* But if it were the Flesh of Christ, they should rather receive salvation than damnation, because Christ saith: *He that eateth my Flesh, and drinketh my Blood, hath life everlasting. John* 6. 54.

Again, if they would hear an Angel from Heaven: when Christ's Body was glorified, an Angel saith to the Woman, *He is risen, and is not here, Mat.* 28. as if he should say; his Body is but in one place at once, or else he might have been there though he was risen.

Again, why do they say in receiving this Sacrament, ever since the Primitive Church, *Lift up your Hearts*, if they have all in their Mouths? To end this controversy, here we may say as the Disciples said to Christ, *Whither shall we go from thee?* I mean we need not to go to any other expositor of Christ then Christ himself, therefore mark what he saith: at first, when Christ said *that he was the Bread of Life*, and that all which would live, must eat him, they murmured until he expounded his words, and how did he expound his words? Thus, *He that cometh unto me hath eaten, and he that beleeveth in me, hath drank.* After when he instituted this Sacrament, in like words, they murmured not, which they would as before, if he had not resolved them before, that to eat his Body, and to drink his Blood, was nothing but to come to him, and believe in him.

John 6. 68.

John 6. 60.

John 6. 35.

After he had ſaid ſo, they murmured not, becauſe they did ſee ſome reaſon in it, as it is plainly ſaid, *This is my Body*: ſo it is plainly ſaid, *Theſe words are Spirit*; that is, they muſt be underſtood ſpiritually, and not literally.

John 6. 63.

But if it be Fleſh indeed, why do they not ſatisfy the ſimple people how they may eat this Fleſh in Lent, when they forbid them to eat any Fleſh, they muſt needs eat it doubtfully, and he which doubteth, ſaith *James*, receiveth nothing: therefore he which eateth the Maſs, receiveth nothing.

I did not alledge the Fathers in my Sermon, but if any ſuſpend his aſſent, till they bring in their verdict, let him hear them make confeſſion of their belief.

Auguſtin ſaith, The Lord doubteth not to ſay, *This is my Body*; when he gave only a Sign, or Sacrament of his Body.

Aug. upon the 3 *Pſal.*

Tertullian ſaith, *This is my Body*, that is a Sign of my Body.

Tertul. againſt *Marcion* the 4. book.

Ambroſe ſaith, The Bread and Wine remain ſtill the ſame thing that they were.

4. book 4. can. of Sacraments.

Theodoret ſaith, After the Conſecration, the myſtical Signs do not caſt off their own nature, but abide ſtill in their firſt ſubſtance and form.

In his firſt dialogue upon the 15 of *Mat.*

Origen ſaith, The Bread that is ſanctified with the word of God, as touching the material ſubſtance thereof, goeth into the Belly and forth again like other Meats.

Iren. 4. book *cap.* 34. againſt *Valentinus*

Irenæus ſaith, That it hath two things in it, one Earthly, and the other Heavenly.

Ad ob Theod. Anathematis.

Cyril ſaith, Our Sacraments avouch not the eating of a Man.

1. Book of *Epi.*

Cyprian ſaith, The Lord called Bread made of many grains, his Body; and called Wine made of many grapes, his Blood.

Athanaſius ſaith, Chriſt made mention of his Aſcenſion into Heaven, that he might withdraw his Diſciples from corporal and fleſhly eating.

In that Goſpel whoſoever ſpeaketh a word *&c.*

Chryſoſtome ſaith, God giveth us things ſpiritual, under things viſible and natural. And again, being ſanctified, it is delivered from the name of Bread, and is exalted to the name of the Lord's Body, although the nature of the Bread ſtill remain.

Hom. 60. to the People of *Antioch.*

To *Caſarius* the *Monk*

And becauſe they believe that the Pope cannot err, Pope *Gelaſius* ſetteth too his hand, and ſaith with the reſt: Neither the ſubſtance of the Bread, nor nature of the Wine, ceaſe to be more than they were before.

Against *Eutiches* the Heretick.

Tell

Tell us *Papiſt*, do not theſe Fathers ſpeak as plain as we? Canſt thou avouch Tranſubſtantiation more flatly then they deny it? How had this Hereſy bin chaſed, if the divel had hatched it in their time?

Thus the Scriptures on the one ſide, and the Fathers on the other ſide, did ſo trouble three Arch-papiſts, *Biel*, *Tonſtall*, and *Fiſher*, that *Gabriel Biel* ſaith, how the Body of Chriſt is in the Sacrament, is not found in the Canon of the Bible. Upon the Canon lect. 40.

Tonſtall ſaith, It had been better to leave every Man to his own conjecture, as they were before the Councel of *Lateran*, than to bring in ſuch a queſtion. 1 Book of the Sacra. pag. 46.

Fiſher ſaith, No man can prove by the words of the Goſpel, that any Prieſt in theſe days doth conſecrate the very Body and Blood of Chriſt. Againſt the captivity of *Babylon*, made by M. *Luther*.

Here is fulfilled, *Out of thine own Mouth I will condemn thee.* But we will not carry the matter ſo, becauſe a Judg muſt have two Ears, therfore now let them ſpeak. *Luk.* 19.22.

Becauſe they cannot tell how the Bread and Wine ſhould be turned into Fleſh and Blood, and yet appear Bread and Wine ſtill, they ſay it is a Miracle: but how do they prove it? if they contend it is a Miracle, they muſt ſhew us a Sign: for every Miracle may be ſeen, like all the Miracles of Moſes and Chriſt, and the Apoſtles: and therfore a Miracle is called a Sign, becauſe it may be ſeen like a Sign, and the word ſignifieth a Wonder. And the *Jews* craving a Miracle, ſaid; *Shew us a Miracle*: as though they were taught to judg of Miracles by ſight. All which doth ſhew that a Miracle may be ſeen: but here no Miracle is ſeen. The *Papiſts* allegations for the real preſence. *Exod.* 4. 8. & 21. *Exod.* 9.

Again, a Miracle (eſpecially in the time of the Goſpel) is an extraordinary thing: but they make this an ordinary thing: for if the Bread and Wine be turned into Fleſh and Blood, then Miracles are as common as Sacraments, and ſo becauſe they have Maſs every day, they ſhould work Miracles every day.

Laſtly, this ſeemeth ſtrange that *Auguſtin* (whom they ſo much honour) gathered all the miracles which are written in the Scripture, and yet amongſt all, ſpeaks not of this: therefore then it was counted no Miracle: but *Paul* ſpeaks of lying Miracles, and this is one of them. 2. *Theſ.* 2.

If they ſay that Chriſt can turn Bread and Wine into his Body, and therfore he doth. Firſt, they muſt prove that he Objection. Anſwer.

will, for they can do many things themſelves which they do not, becauſe they will not: therfore it is an old anſwer, that from *Can* to *Will* no argument followeth. The Leper did not ſay unto Chriſt, If thou canſt, thou wilt: but, *If thou wilt, thou canſt.*

Mar. 1. 40.

Objection. But the queſtion which they think cannot be anſwered, like their *Invincible Navies*, is this. If the Bread be not his Body, why doth he call it his Body? Reſolve this knot, and all is clear.

Anſwer. Mark then, and we will looſe it as well as we can: He ſaith, *This is my Body*: as he ſaith after, *which is broken for you*: Why? his Body was not broken before he ſuffered, how did he ſay then, *which is broken*, before it was broken? There is no ſenſe of it but this, the Bread was broken, and ſignified that his Body ſhould be broken.

Now as the breaking of the Bread did ſignifie the breaking of his Body, ſo the Bread muſt needs ſignifie his Body: but as his Body was not broken indeed when the Bread was broken, ſo the Bread could not be his Body indeed, for then his Body ſhould have been broken when the Bread was broken: Yet let them object what they can.

Objection. If (ſay they) the Bread and Wine be not changed into his Body and Blood, why doth he ſpeak ſo darkly? he might have ſpoken plainer.

Anſwer. I anſwer, though this ſeem dark to *Papiſts*, yet it was not dark to the Apoſtles, they underſtood his meaning well enough, and all the reſt for 1215 years after Chriſt, before Tranſubſtantiation was ſpoken off. If the Apoſtles had not underſtood his meaning, they would not ſtick to ask him, as their manner was, until they were acquainted with Chriſt's phraſe, whenſoever they doubted upon any of his ſpeeches, they were wont to come unto him and ſay; *Maſter, what is the meaning?* but they were uſed to ſuch phraſes: for it was Chriſt's manner to teach by ſimilitudes, ſhewing one thing by another, which is the plaineſt manner of teaching, and moſt uſed in holy Scripture, eſpecially in the Types and Shadows of this Sacrament. For example, Chriſt calleth the Lamb the Paſſover, in place whereof this Sacrament ſucceeded, and therefore preſently after they had eaten the Paſſover, Chriſt inſtituted the Sacrament to be uſed for it. Chriſt (I ſay) called the Lamb the Paſſover, and yet the Paſſover was this, an Angel paſſed over the Houſes of the

Luke 8. 9.

Mat 26. 17

the *Iſraelites*, and ſtruck the *Egyptians*: this was not a Lamb; and yet becauſe a Lamb was a Sign of this Paſſover, as the Bread and Wine is of Chriſt's Body, therefore Chriſt called the Lamb the Paſſover, as he calleth the Bread and Wine his Body. *Exod* 12.27

Again, Circumciſion is called *the Covenant*, and yet Circumciſion was nothing but the cutting away of a Skin: but the Covenant is, *In Abrahams ſeed all Nations ſhall be bleſſed, I will be their God, and they ſhall be my people, I will defend and ſave them, and they ſhall ſerve and worſhip me.* This is not Circumciſion, and yet as though Circumciſion were the Covenant it ſelf, it is called the Covenant, becauſe it ſignifieth the Covenant; ſo *Bread* and Wine are called Chriſt's body, becauſe they ſignifie Chriſt's body. *Gen.* 17.13. *Gen.* 12.3.

Again, *Baptiſm* is called Regeneration, and yet *Baptiſm* is a dipping of our bodies in water; but Regeneration is the renewing of the mind to the image wherein it was created. This is not *Baptiſm*, and yet as though *Baptiſm* were Regeneration it ſelf, it is called Regeneration, becauſe it ſignifieth Regeneration: ſo the bread and wine are called Chriſt's body, becauſe they ſignifie Chriſt's body. *Tit.* 3.5. *1 Cor.* 5.

Again, the Cup is called the *New Teſtament*; and yet the Cup is but a piece of mettal filled with Wine: but the *New Teſtament* is: *He which believeth in the Son ſhall be ſaved.* This is not a Cup, and yet as though the Cup were the *New Teſtament* it ſelf, it is called the *New Teſtament*, becauſe it ſignifieth the *New Teſtament*: ſo the bread and wine are called Chriſt's body, becauſe they ſignifie Chriſt's body. *Luke* 22.2. *John* 3.36.

They which knew that the Lamb is not the Paſſover, though Chriſt called it the Paſſover; that Circumciſion is not the Covenant, though God calleth it the Covenant; that *Baptiſm* is not Regeneration, though it be called Regeneration; that the Cup is not the *New Teſtament*, though Chriſt called it the *New Teſtament*; could they not as well underſtand, that the *Bread* and Wine were not Chriſt's body, though Chriſt called them his body? As they underſtood theſe ſpeeches, ſo they underſtood this ſpeech: therefore they which ſay, that the *Bread* and Wine are Chriſt's body, becauſe Chriſt ſaith, *This is my Body*; may as well ſay, that the Lamb is the Paſſover, becauſe Chriſt calleth it the Paſſover; that *Baptiſm* is Regeneration, becauſe *Paul* calleth it Regeneration; that this Cup is the *New Teſtament*, becauſe Chriſt calleth it the *New Teſtament*. *Mat.* 26.25

If

If every Sacrament was called by the thing which it signified, and yet never any Sacrament was taken for the thing it selt; what reason have they to take this Sacrament for the thing it self more than all the rest? It is the consent of all Writers, that a Sacrament is a sign, therefore not the thing signified: no more than the *Bush* at the Door is the Wine in the Seller. If I call the Prince a Phœnix, the University a Fountain, the Court a Peacock, the City a Sea, the Countrey an Hermite: why, can the *Papists* understand me, and not understand Christ?

What a dark, and strange, and intricate, and incredible speech had this been for them to understand grosly, and literally? Would they think that they did eat Christ's body, when his body stood before them, and he had told them before that his body was like their body? Nay this would have required more words, and
Luk. 9. 8. made them come again; with *Master, what is the meaning?* for they were not so instructed yet before the Resurrection, to believe every thing without questioning, if it were contrary to sense and reason: but as they asked, who had given him any meat, then
John 4. 33. he said that he had meat, and they could see none: so they would have asked, what meat is this which we see not? How can every one of us eat his body, and yet he hath but one body, and that body is whole when we eat it? Loe, he standeth before us and saith, that his body is like unto ours, and yet he takes bread and breaks it, and gives it unto us to eat, and when
Luk. 24. we eat it, he saith, *This is my body*, and yet his body stands before us still. If his body be like ours (as he saith) how can it be eaten, and be there, for ours cannot? Thus they would have questioned, if they had not been used to such phrases: but as they could understand him, when he called himself a Stone, a Rock, a Door, a Window, and a Vine: so they pickt out his meaning when he had said that *Bread* was his body: for he had told them before, that he was *the Bread of Eternal Life*.

Now the bread of Eternal Life is not eaten with teeth, for the body cannot eat spiritually, no more than the Soul can eat corporally; and therefore he is such a *Bread* as is eaten with Faith, and so himself saith in the Gospel of St. *John*. Mark this eating
John 6 3. by Faith, and all the strife is ended. Flesh and Blood indeed need not faith to chew them, for the teeth can chew them well enough. Therefore if the Bread and Wine were the body of Christ, then we need not faith to eat it, but all those which have

have teeth might eat Christs body, yea the Mice might eat it as well as Men, for they eat the same Bread that we do, as well after it is consecrated, as before.

If this bee not enough to batter the ruines of this upstart Heresie, I will come to Interrogatories, and see whether they have learned it by rote, or by reason.

If they ground their Transubstantation upon these words of Christ *This is my Body*, which he spake to his Disciples, I ask them, whether they receive that body which was mortal, or that body which is glorified? becaus one of these bodies they must needs receive, either his mortal body, or his glorified body. If they say that it is his mortal body, the mortal body will not profit them: for you see that mortal food is but for this mortal life: neither hath Christ a mortal body now to communicate unto them, because it is changed to an immortal body; therefore they cannot receive the mortal body, because Christ hath not a mortal body to give unto them. If they say, that they receive his glorified body, then they must fly from this Text: for at that time Christ had not any glorified body. *Mat.* 26. 2.

Whether Christs mortal Body can be in the Sacrament.

When this Sacrament was instituted, and Christ said, *This is my Body*, his body was not glorified, because the Sacrament was instituted before his Death, and his body was glorified after his Resurrection. Therefore if they receive the same body which the Apostles received, as they say they do, they cannot receive a glorified body, because then Christ had not a glorified body to Communicate unto them.

Thus the Rocks and Sands are of both sides them, they receive a body neither mortal nor immortal: If Christ have any such body, judg you. Here they stand like a Fool, which cannot tell on his tale. *Nabuchadnezzar* dreamed a dream and knew not what it meant. *Dan.* 4. 15.

Beside I ask them to whom Christ spake when he said, *This is my Body*? S. *Mark* saith, he spake to them, that is, to his Disciples: well then, if these words, *This is my Body*, were not spoken to the Signs, but to the Persons: not to the Bread and Wine, but to the Receivers, as the words which follow, *Do this in remembrance of me*: If these words were not spoken to the Bread and Wine, then it is plain that they do not change the nature of the Bread and Wine. If the nature of them be not altered, then the substance remaineth, and then we receive no other *Mar.* 14 24 Christ spake not to the Bread and Wine, but to his Disciples.

other ſubſtance with them, becauſe two ſubſtances cannot be in one place.

More in the Lord's Supper, then Bread and Wine. 1 Cor. 10.

What then, is there nothing in the Sacrament but *Bread* and Wine, like an hungry nunſcion? Nay, we ſay not that the Sacrament is nothing but a bare ſign, or that you receive no more than you ſee: for Chriſt ſaith, that it is his body: and *Paul* ſaith, that it is the Communion of Chriſt's body and blood: Therefore there is more in ſacramental bread then in common bread; though the nature be not changed, yet the uſe is changed: it doth not onely nouriſh the body as it did before, but alſo it bringeth a bread with it which nouriſheth the Soul: for as ſure as we receive bread, ſo ſure we receive Chriſt; not onely the benefits of Chriſt, but Chriſt: although not in a Popiſh manner, yet we are ſo joyned and united unto him, even as though we were but one body with him.

A Similitude.

As the Spouſe doth not marry with the Lands and Goods, but with the Man himſelf, and being partaker of him, is made partaker of them: ſo the Faithful do not onely marry with Chriſt's benefits, but with Chriſt himſelf, and being partakers of him, they are made partakers of his benefits, for Chriſt may not in any wiſe be divided from his benefits, no more than the Sun from his light.

Rom. 8. 3.

It is ſaid, *The Father gave us his Son*, and ſo the Son giveth us himſelf. For as the bread is a ſign of his body, ſo the giving of the bread is a ſign of the giving of his body. Thus he lieth before us like a Pellican, which letteth her young ones ſuck her blood: ſo that we may ſay, the Lord invited us to Supper, and he himſelf was our Meat.

Dan. 2. 25.

But if you ask how this is? I muſt anſwer. It is a Myſtery: but if I could tell it, it were no Myſtery. Yet, as it is ſaid, when three Men walked in the midſt of the Furnace, *One like the Son of God walked amongſt them*: So, when the Faithful receive the *Bread* and Wine, one like the Son of God ſeemeth to come unto them, which fills them with peace, and joy, and grace, that they marvel what it was which they received beſides bread and wine.

A Similitude.

For example, thou makeſt a bargain with thy Neighbour for Houſe or Land, and receiveſt in earneſt a piece of gold: that which thou receiveſt is but a piece of gold: but now it is a ſign of thy bargain, and if thou keep not touch with him, happily it will claſp thee for all that thou art worth: ſo, that which thou

thou receiveſt is bread, but this bread is a ſign of another matter which paſſeth bread.

Another Similitude.

Again, thou haſt an Obligation in thy hand, and I ask thee what haſt thou there? and thou ſayeſt, I have here an hundred pounds: why (ſay I) there is nothing but paper, ink, wax: Oh, but by this (ſaiſt thou) I will recover an hundreth pounds, and that is as good. So beloved, this is as good, that under theſe ſigns, you receive the vertue of Chriſt's body and blood by Faith, as if you did eat his body, and drink his blood indeed, which is horrible to think that any ſhould devour their God, thinking thereby to worſhip him: never nay Heretick nor Idolater, conceived ſo groſſely of their GOD before the Papiſt. We read of a People which did eat Men, but never of any People which did eat their God.

All the Apoſtles ſay, that it was needful that Chriſt ſhould take our fleſh: but no Apoſtle ſaith, that it is needful that we ſhould take Chriſt's fleſh; for all the bleſſings of Chriſt are apprehended by Faith, and nothing fit to apprehend him whom we ſee not, but Faith: and therefore one of their own Pillers ſaid, *Believe and thou haſt eaten.* Faith doth more in Religion than the mouth, or elſe we might ſay with the Woman, *Bleſſed are the breaſts which gave thee ſuck*: and ſo none ſhould be bleſſed but *Mary*: but *Mary* was not bleſſed becauſe Chriſt was in her body, but becauſe Chriſt was in her heart: and leaſt this ſhould ſeem incredible unto you, becauſe *Mary* is called bleſſed among Women; when Chriſt heard the Woman ſay, *Bleſſed are the breaſts which gave thee ſuck*, he replyed unto her, *Bleſſed are they which hear the word of God and keep it. theſe are my Brethren, and Siſters, and Mother*, ſaith Chriſt, as though the reſt were no kin to him in Heaven, though they were kin in Earth.

Auguſtin.

Luk. 11 27.

Luk 8.21.

Thus if Chriſt were in thy body, and thou ſhouldeſt ſay as this Woman: *Bleſſed is the body that hath thee in it*, nay would Chriſt ſay, *Bleſſed is the heart that hath me in it.* If *Mary* were no whit better for having Chriſt in her arms, nor for having him in her body, how much better art thou for having him in thy belly, where thou canſt not ſee him? Muſt the Sun needs come to us, or elſe cannot his heat and light profit us? nay it doth us more good, becauſe it is ſo far off: ſo this Sun is gone from us, that he might give more light unto us, which made him ſay, *It is good for you that I go from you*: therefore away with this carnal eating of ſpiritual things. *Many daughters have done vertuouſly, but thou* (ſaith *Salomon*) *ſurpaſſeſt them all.* So many

Note.

Joh. 16. 7.

Pro. 31.29.

Hereticks have ſpoken abſurdly, but this ſurpaſſeth them all, that Chriſt moſt be applied like phyſick, as though his Blood could not profit us, unleſs we did drink it, and ſwallow it as a potion.

Is this the *Papiſts* union with Chriſt? Is this the manner whereby we are made one Fleſh with Chriſt, to eat his fleſh? nay, when he took our fleſh unto him, and was made Man, then we were united to him in the fleſh, and not now. Chriſt took our fleſh, we take not his fleſh, but belive that he took ours, therefore if you would know whether Chriſt's Body be in the Sacrament, I ſay unto you as Chriſt ſaid unto *Thomas*, touch, feel, and ſee. In viſible things God hath appointed our eyes to be judges, for as the ſpirit diſcerneth ſpiritual objects, ſo ſenſe diſcerneth ſenſible objects. As Chriſt taught *Thomas* to judge of his Body, ſo may we; and ſo ſhould they: therefore if you cannot ſee his Body, nor feel his Body, you may gather by Chriſt's ſaying to *Thomas*, that he would not have you believe that it is his body, for my body (ſaith Chriſt) may be ſeen and felt. And thus Tranſubſtantiation is found a lyar.

A way to know whether Chriſt's Body be in the Sacrament.

John 20.27

Why Chriſt calleth the Bread his Body.

Now, if you ask me why Chriſt calleth the ſign by the name of the thing it ſelf, I ask thee again; Maiſt thou ſay when thou ſeeſt the picture of the Queen, *this is* the Queen, and when thou ſeeſt the picture of a Lyon, *this is* a Lyon? and may not Chriſt ſay when he ſeeth a thing like his body, *This is my Body*?

I ſhewed you before, that every Sacrament is called by the name of the thing which it doth ſignifie, and therefore why ſhould we ſtumble at this more then the reſt? The reaſon why the ſigns have the name of the things, is to ſtrike a deeper reverence in us, to receive this Sacrament of Chriſt reverently, ſincerely, and holily, as if that Chriſt were there preſent in body and blood himſelf.

And ſurely, as he which defaceth the Queens Seal is convicted of Contempt and Treaſon to her own Perſon; ſo he which prophaneth the Seals of Chriſt, doth not Worſhip Chriſt, but deſpite him, and that contempt ſhall be required of him, as if he had contemned Chriſt himſelf. This is the Reaſon why Chriſt calleth the ſigns of his body his body, to make us take this Sacrament reverently, becauſe we are apt to contemn it, as the *Jews* did their *Manna*.

It followeth; *Do this in remembrance of me:* That is, these Signs shall be a remembrance of my Death: When you break the Bread you shall remember the wounding of my body, and when you drink the Wine you shall remember the shedding of my blood. If we do this in remembrance of Christ's body, which was broken like the Bread, it is an Argument that his body is not there, because remembrance is not of things present, but of things absent; we remember not, but we see that which is before us. This might put the Papists in remembrance that Christ is not Sacrificed now, when we do but remember his Sacrifice; this is not Christ's Sacrifice, but a remembrance of his Sacrifice: he was Sacrificed before, and now it is applied, lest his Sacrifice should be in vain. This was done once really, when he offered himself upon the *Cross*, therefore that offering was called a Sacrifice, because he was sacrificed indeed; but this offering is called a Sacrament, because it is but a sign of his Sacrifice. Verse 24.

If Christ in this Sacrament were offered indeed, then it should be called a Sacrifice, as his once offering was: but because it is but a remembrance of his Sacrifice, therefore it is called a Sacrament. This is not a Sacrifice of Christ, but a Sacrifice of our selves. Least we should take it to be a Sacrifie of Christ, Christ himself calleth it a remembrance of his Sacrifice, *Do this in my remembrance.* If Christ's body were in the Sacrament, it were not a Sacrament but a Sacrifice.

Here is our work, as Christ hath done, so must we do, so we Minister, and so you Receive, we can give you nothing but that which we have received from him, as *Paul* saith. Therefore if Christ did not give his mortal Body which stood before them, and could not profit them; nor his glorified body, which was not glorified then, and when it was glorified, ascended up into Heaven, and there abideth: How can these juggling Priests make their God again, which made them? They can no more turn Wine into Blood, and Bread into Flesh, than they can command a Gnat to be a Camel; for it is a greater Work to make God, than to make the World. Therefore as Christ saith, *When they tell you here is Christ, or there is Christ, believe them not:* So when they tell you that Christ is in Heaven, and that Christ is in Earth, in this place and that place, believe them not; for *Elias*'s ascension was a figure of Christ's ascension: when *Elias* was ascended, yet some sought for his body upon Earth: so though Christ be ascended, yet many seek his body upon *Mat.* 24 23 2 *Kin.* 2. 17.

upon Earth; but as they could not find *Elias*'s body, so these cannot find Christ's body, altho' they have sought 300 Years.

But if his body were upon Earth, as they say, should we handle it, and touch it, now it is glorified? After his Resurrection he said unto *Mary*, *Touch me not*, because his body was glorified: that is, not to be touched with fingers any more, but with Faith. Therefore we read of none that touched his body, (after it was risen) but only *Thomas*, to settle his Faith.

Joh. 20. 17.

Thus you see we need to suborn no witnesses, for every word in this Text which you seem to alledge for Transubstantiation, doth make against Transubstantiation, whereby if Antichrist doth signifie those which are against Christ, you see who may be called Antichrist. There is no question in Popery (except Purgatory the Popes Publican and Tasker) about which the Papists are at such civil Wars among themselves, as about this Transubstantiation. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth: Some hang one way, and some another, like the *Midianites*, which fought one against another. And no marvel though their Consciences stagger about it; for to shew you the right Father of it, it was one of the Dreams of *Innocentius* the Third, in the Year of our Lord 1215. So many Years passed before Transubstantiation was named, and then a Pope set it first on foot: so it came out of *Rome*, the Mother of all Heresies, and for want of Scriptures, hath been defended with Fire and Sword, and swallowed more Martyrs than all the gulfs of the Papal Sea beside,

Judg. 7. 22.

A Monster of his Age.

Now, when the Doctrines of men go for Scriptures, you shall see how many Errors rush into the Church; for grant but this to Pope *Innocentius*, as the Papists do, that the Bread and Wine are are changed into Christ's body: First it will follow, that Christ's body is not ascended up to Heaven, because it remaineth upon Earth, and so one of the Articles of our Faith shall be falsified, which saith, *He is ascended into Heaven*, or if he be ascended, and descended again, another Article will be falsified, which saith, *That he sitteth at the right hand of his Father*, that is, as *Peter* saith, he abideth in Heaven. Secondly, It will follow, that Christ hath not a true Body, but a fantastical Body, because it may be in many places at one time: for if his Body be in the Sacrament, he must needs have so many bodies as there be

Eight Absurdities which follow Transubstantiation.

1. *Act.* 19. 11. *Rom.* 8. 37. *Act.* 3. 21.

2.

be Sacraments; nay, he must have so many bodies as there be bits in every Sacrament. Thirdly, It will follow, that his Body is divided from his Soul, and consequently is a dead Body, because the Bread is only changed into his Body, and not into his Soul. Fourthly, It will follow, that the wicked and prophane, and reprobate, may receive Christ as well as the godly, because they have a Mouth to eat as well as the best. Fifthly, It will follow, that Christ's Sacrifice once for all was not sufficient, because we must Sacrifice him again, and break his Body, and shed his Blood, as the *Jews* crucified him upon the Cross, Sixthly, It will follow, that the Bread being turned into the body of our Redeemer, hath a part of our Redemption as well as Christ. Seventhly, It will follow, that Christ did eat his own Body: for all the Fathers say, that he did eat the same Bread which he gave to his Disciples. Lastly, It will follow, that a Massing Priest shall be the creator of his Creator, because he makes him which made him. All these Absurdities are hatch'd of Transubstantiation.

3. 4. 5. *Heb* 9.28. *and* 10.12. 6. 7. 8.

Thus when men devise Articles of their own, while they strike upon the Anvil, the Sparks fly in their Face; and they are like the man which began to build, and could not finish it. When I see the Papists in so many Absurdities for entertaining one Error, methinks, he seemeth like a Collier, which is grimed with his own Coals. Therefore, as in manners, we should think of *Peter*'s saying, *Whether is it meet to obey God or Men?* So in Doctrines we should think, whether it be meet to believe God or Men? *Act.* 5.29.

Thus you have heard the Author of this Sacrament, *The Lord Jesus*; the time when it was instituted, *In the night that he was betrayed*; the manner how it was instituted, *after Thanksgiving*: the end why it was instituted, *for a remembrance of his Death*; and the discovery of Transubstantiation, one of the last Heresies which *Babylon* hatch'd. Now, they which have been Patrons of it before, should do like the Father and Mother of an Idolater, that is, lay the first hand upon him to shorten his Life. Thus I end: Think what account ye shall give of that ye have heard. Conclusion. *Deut.* 13. 9. and 9.

The end of the First Sermon.

The Second SERMON ON THE Lord's Supper.

1 Cor. XI. 25, 26, 27, 28.

After the ſame manner alſo he took the Cup when he had ſupped: ſaying, This Cup is the New Teſtament in my blood, this do, as oft as ye drink it, in remembrance of me.

For as often as ye ſhall eat this Bread, and drink this Cup, ye ſhall ſhew the Lord's death till he come.

Wherefore, whoſoever ſhall eat this Bread, and drink the Cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

Let a man therefore examine himſelf, and ſo let him eat of this Bread, and drink of this Cup.

HEre I am to ſpeak of the ſecond ſervice, as it were, at the Lords Table, and of that preparation, which is like the Wedding Garment, that every man muſt bring to this Banquet. Theſe words are diverſly repeated of the Evangelists. Here it is ſaid, *This cup is the New Teſtament in my Blood.* In *Mathew* and in *Mark* it is ſaid, *This cup is my blood of the New Teſtament.* This is the firſt mention which Chriſt makes of a *Teſtament*, as though now his promiſes deſerved the name of a *Teſtament*, becauſe the Seal is ſet unto them, which before this Sacrament was not ſealed, but like a bare writing without a Signet. This word *Teſtament*, doth

Mat. 26. 28. Mar. 14. 24.

doth imply a promiſe, and therefore teacheth us, that the *Sacrament* doth confirm, and ſtrengthen, and nouriſh our Faith, becauſe it ſealeth the promiſe which we ſhould believe.

Here is to be noted, that Chriſt doth not only ſpeak of a *Teſtament*, but he calleth it a *New Teſtament*: which words never met together before, as though the Law were for the old man to mortifie him, and the Goſpel for the new man to comfort him again: or, as if the *Old Teſtament* had ſo waſh'd her Face, and chang'd her Apparel at Chriſt's coming, that one would not think it the ſame, but a *New Teſtament*, becauſe even now ſhe was ſhadowed with a Thouſand Ceremonies, and now they are gone from her, like a miſt at the Sun-riſing. As Chriſt call-
*Joh.*13.34. eth Love, *A new Commandement*, becauſe he renewed it like a Law worn out of memory; ſo he calleth the promiſe of ſalvation, *A new Teſtament*, becauſe as it was renewed to *Sem*, and after renewed to *Abraham*, and after renewed to *David*, ſo now he renewed it again, which ſhould be alway new and freſh unto us. Every *Teſtament* is confirmed with blood, the *Old Teſtament* was confirmed by the blood of Goats, and Bullocks, and Rams; but the *New Teſtament* is confirmed by the blood of
Heb. 9.18. Chriſt: *My blood* (ſaith Chriſt) *is the blood of the New Teſtament*:
Matt. 26. nay, *This Cup* (ſaith Chriſt) *is the New Teſtament*. You may
Luk 22.20 ſee then that they may gather as well out of Chriſt's words, that the *Cup* is the *New Teſtament*, as that the *Wine* is his *Blood*: for Chriſt ſaith, *This Cup is the new Teſtament*, as well as he ſaith, *this wine is my blood*, or *this bread is my body*. Beſide, when Chriſt ſpeaks of a *New Teſtament*, he implyeth that the *Old Teſtament*
Heb. 8. 13. is fulfilled; the Sacrifices and Ceremonies of the Law did ſignifie Chriſt before he came, therefore they are fulfilled in his coming: no more Sacrifices, no more Ceremonies, for the Truth is come.
For Types and Figures. Sacrifices and Cerimonies are honorably buried with the Prieſthood of *Aaron*, let them reſt: it is not lawful to violate the Sepulchers of the dead, and take their bodies out of the Earth,
1 *Sa.*28.14 as the Witch would raiſe *Samuel* out of his Grave. Therefore they which retain Ceremonies, which ſhould be abrogated, Reliques of *Judaiſm*, or Reliques of *Papiſm*, may be ſaid to violate the Sepulchers of the Dead, and diſturb the deceaſed, like the Witch, which preſumed to raiſe *Samuel* out of his Grave.

This *Teſtament* is called a *Teſtament in blood*, becauſe the Teſtament and Will of a man is confirmed, when the man is dead:

ſo

so Christ confirmed his *Testament* by his death. *Moses* saith, *that life is in the blood:* so the blood of Christ is the life of this *Testament.* If Christs blood had not been shed, this *Testament* made unto us had been unprofitable, as the *Testament* of a Father is unto his Son, if the Father should not die but live: therefore the Apostle saith, *without shedding of blood, there is no remission of sins.* Therefore the *Testament* or *Covenant* of the remission of our sins, is called the *Testament in blood:* the blood of Christ is the Seal of the *Testament,* which we have to shew unto God, for the remission of our sins, and the two Sacraments are a Seal of that blood, to witness that it was shed.

Lev. 1[illegible]1

Heb. 9.22.

Again, this is a matter regarded in Testaments and Wills; to the *Testament* of him that is dead, no man addeth or detracteth, but as the Testator made it, so it standeth without alteration: so should this Testament of Christ, and this Sacrament of Christ, no man should alter it now he is dead, for he which addeth or detracteth, hath a curse in Gods Book.

Deut. 4.2. *Rev.* 22.18.

Therefore Christ when he Instituted this Sacrament, commanded, *Do this*; that is, do as I do: least they should swerve one whit from his own manner: yet how many gawdes have the Papists adeed to it, that he which had heard Christ say, *Do this in remembrance of me,* and should see how they handle the matter in their Mass, could see nothing to remember Christ by but a vail to hide Christ from him. Therefore this Commandment was repeated again, when he gave the Wine, *Do this, &c.*

As he commanded them to *eat the bread in remembrance of him,* so he commanded them to *drink the wine in remembrance of him:* nay, he speaks more precisely of the *wine* than of the *bread:* for he saith of the *wine, Drink ye all of this,* which he saith not of the *bread.* Surely, Christ did foresee that some proud Hereticks would do otherwise after him, even as it is come to pass: for the *Papists* do break this commandement of Christ, as flatly as *Saul* break the commandement of *Samuel. Samuel* commanded him to kill the fat and the lean, *Saul* killed the lean, but not the fat; so Christ commandeth to receive *bread* and *wine:* they teach to receive *bread,* but not *wine.* Christ saith, *Drink you all of this:* They say, *drink not all of this:* Christ gave the *bread* and *wine* to all; they give the *bread* to all, and the *wine* to some: their Priests receive all, but the people must content themselves with half; the Priest eats and drinks, but the People must not drink

The Popish receiving under one kind confuted.

Mat. 26. 27.

1 *Sam.* 15. 3.

for ſpilling on their cloaths. Is this the Church which cannot
err? Do they think to hem Chriſt in their Maſs, and ſhut his
*Mat.*27.35 ordinance out of their Maſs? The *Souldiers* divided Chriſts coat,
but theſe divide his body, and ſeperate the Bread and Wine
which Chriſt hath joyned. *Paul* ſpeaketh of Hereticks which
How the Popiſh Prieſts do injure the people. taught, *touch not, taſt not, handle not*: ſo theſe ſay, touch not,
taſt not, handle not; when they ſhould ſay, touch, and taſt,
and handle. Of all Hereſies either old or new, there is none ſo
injurious to the common people, as the paſture of ſhavelings
*Col.*2.21. Popery: for 1ſt. They may not read the *Scriptures*, 2. They
may not come to Councels, 3. They may not examine that
which is tought them, 4. They may not be buried without a
Mortuary, 5. They may not drink at the Communion: as tho
their Prieſts were their Lords.

Acts 5. 2. Therefore we may ſay as a Heathen did, *There is no charity in the Papiſts Sacrament*: becauſe like *Ananias*, the Prieſts keep
back that which they ſhould diſtribute, and mangle the ſacrifice
1*Sam.*2.13 as tho *Ely* his *Sons* had left his Book to the Maſſing Friers.

Thus that ye may know who ſucceeded the Phariſees, they
*Mar.*7.13. have fulfilled that which the Phariſees did, that is, *By their own commandements, they have made the commandment of God of no effect*. For whereas the purpoſe of Chriſt was to tie our
Faith wholly to himſelf, that we ſhould not ſeek for any thing
without him, knowing that the maintenance of this life hath need
both of meat and drink, to teach us that all ſufficiency is in him-
ſelf: by bread and wine he ſheweth, that he is in ſtead both of
meat and drink, that is, in ſtead of all: which ſignification is
taken away where the wine is not given as well as the bread.
Therefore as it is ſaid of a horrible and odious crime, *conſider*
*Jud.*19.30 *the matter, and give ſentence*: ſo I wiſh all to conſider this in-
novation, and give ſentence of it. Can there be any cleerer
contradiction to the word, or bolder check to Chriſt, then when
he ſaith, *Drink ye all of this*; to ſay, drink not all of this?
*Gen.*2.27. It is even as when God ſaid, *ye ſhall dye*, the Devil ſaid, *ye ſhall not dye*: Shall we go now to a Councel, or a Father, or a Doc-
tor, to enquire whether this Doctrine be like Chriſts Doctrine?
I do verily think that none is here ſo ſimple, but that he ſeeth,
that if any thing can be contrary to Chriſts ſpeech, this is con-
trary to it: but this is only their detraction from the Sacra-
ment.

Now

Now you ſhall hear their additions to the Sacrament: Look upon their Veſtures, and their Geſtures, and their Altars, and their Pix, and their Incenſe, and their Becks, and their Nods, and their Turnings, all this is more than Chriſt did: and therefore the Prophet may ſay again, *Who hath required this of you?* *Eſay* 1.12. Did Chriſt command you to do more than he did, and not do as he did? Therefore let them which have eyes to ſee, be thankful for their light, when they hear how blind they were whom God gave over to be ſeduced.

The fruit of this Sacrament is noted in theſe words, *which is* *Verſe* 24. *broken for you, which is ſhed for you,* that is (as *Matthew* interpreteth) *ſhed for the remiſſion of ſins.* As all was made for us, ſo *Mat.*26.2. all which Chriſt ſpake, he ſpake for us, and all which Chriſt *Gen.* 1. ſuffered, he ſuffered for us, that the ſins of men might be for- *2 Cor.*4.1. given, and yet ſo few apprehend this benefit, that the way to Heaven is called *A narrow way,* as though all theſe pains did *Mat.*7.13. ranſom but a ſmall number, and certain order of Men. All are not ſaved by Chriſts death, but all which are ſaved, are ſaved by Chriſts death: His death is ſufficient to ſave all, as the Sun is ſufficient to lighten all: but if any man wink, the Sun will not give him light: ſo if any man contemn, and will not receive Chriſt, he will not thruſt him into Heaven, but every man will have that which he chuſeth, (as *David* ſaith) *Bleſſing to him* *Pſ.*119.17. *that loveth bleſſing, and curſing to him that loveth curſing.*

There wants not a hand to give, but a hand to take, *I would* *Matth.*23. (ſaith Chriſt) *but you would not.* Stretch forth thy hand, and here is Chriſts hand, which takes Gods hand, and Mans hand, and joyns them together, and then the remiſſion of ſins is ſealed. This is the Will and Teſtament of Chriſt.

He had no goods, nor lands, nor money to give by his Teſtament. A rich man when he dieth, beſtoweth the money which he hath gathered, and forgiveth many debts which are owing him: but Chriſt hath nothing to give, nor any thing to forgive. The Lord of all had leaſt of all, and he might ſay like his ſervant *Peter, Gold and Silver I have none,* no not a Grave to bury *Acts* 3.6. his body in, but the grave that *Joſeph* made for himſelf, ſerved *Mar.*15.46 to bury *Chriſt.* His Father was a Carpenter, but never made *Mat.*13.55 any Houſe for himſelf: his Mother lay in a Stable for want of a *Luk.*2.16. Chamber: his Diſciple was fain to borrow Twenty-pence for him of a Fiſh: therefore when one offered, *Maſter I will follow* *Mat.*17.27

thee, thinking to gain by his ſervice, like retainers to Noble-
Luk. 9. 57. men; he replyed unto him, *The Foxes have holes, and the Fowles have neſts, but the Son of Man hath not a houſe to hide his head:* ſhewing that the beaſts and fowls were richer than he, therefore when he had nothing to give, he gave himſelf, and when he had no debters to forgive, he forgave his enemies. What then, this
Luk. 23. 3. is a poor and weak Teſtament, which gave nothing? Oh the goodlieſt Teſtament that ever was made, for it bringeth to us the
A ſimilitude of mans eſtate remiſſions of ſins: it is ſuch a matter to forgive ſins? Yea, the greateſt benefit in all the world, nay, a greater benefit than all the world: For thus it ſtood, Thou hadſt committed High Treaſon againſt the Queens Perſon, thou art detected, apprehended, accuſed, convicted, and condemned upon it to be hanged, and drawn, quartered, and thy Quarters to be ſet up for a ſpectacle, like a Carcaſs which thou haſt ſeen hanging upon a Gibbet, and the Crows pecking upon it. What a horror and ſhaking to thy mind, to think of that day, when all theſe torments, and ſhame and fear ſhall ſurprize thee at once, which would make thee quake and tremble if thou ſhouldſt ſee but another ſo diſmembred before thy face? Thou haſt no comfort now but this, when I have ſuffered, I ſhall be free, before to morrow at this time all my pain will be paſt, though my ſhame continue, and my Children be beggers. What grace, what favour, what mercy, now to pardon thee all this, and ſave thy life, and ſet thee at liberty, as though thou hadſt never offended? So I and thou, and every one here had committed Treaſons againſt the King of Kings, and ſtood condemned for it, not to ſuffer, and then be free, like them which break the laws of Men: but to ſuffer and ſuffer, and ever to ſuffer all that the Devils would heap upon us.

His words are not ſo, but the effect of his words. Then came the mercy of God for Chriſt, which ſhed his Blood, like an Umpire between God and us, and ſaid as *Eſay* ſaid to *Hezechia*, * *Thou ſhalt not die, but live*, looſe him and let him go, for he is mine. So we were ſtayed like the Widows Son, when he was carried to his grave. This is the benefit of Chriſts death, and this Sacrament is the remembrance of it, and therefore whenſoever we receive it, this addition cometh with it, *Which is ſhed for the remiſſion of ſins:* Our fault was ſo heinous and grievous, that no Ranſom could countervail it, unleſs God himſelf had ſuffered for us.

* *Kings* 20. 5
Luk. 7. 15.
Matt. 26. 28.

Being

Being in this extremity, neither Man, nor Angel, offered his Life for us, but the Prince himſelf, which ſhould have crucified us, came to be crucified of us for us, that we might ſay with ſtedfaſt faith, *I believe the remiſſion of ſins*, not the ſatisfaction of ſins, but the remiſſion of ſins. Mark this diſtinction againſt Popiſh Merits of Works or Penance, Chriſt hath ſatisfied and not we, we are remitted, and not Chriſt; therefore we ſay in our Confeſſion, *I believe the remiſſion of ſins*, which I may call the quinteſſence and ſweetneſs of the Twelve. Therefore who but Antichriſt durſt deprave it? If there be a ſatisfaction for our ſins by Works, or by Pilgrimages, or by our Maſſes, or by our Penance, let Chriſt never be called a Forgiver, but an Exchanger, like the Pope, which ſelleth his Pardons. The meriſiful article.

Wretched creatures which will not receive the Lord, when he comes to their door. Chriſt ſaith; *Take for nothing*, and they ſay no, we will not take, but buy. Vile, baſe, miſerable Man, diſdain to take Grace of God without ſatisfaction, but they will cope with the Lord, and give him ſo many Pilgrimages, faſt ſo many days, hear ſo many Maſſes, and pay ſo many Works for it, untill they have done as much good as they have done evil. Our ſins are infinite, & God is infinite: but our Works are finite in number & meaſure? Therefore be content with *Joſephs* Brethren, to take your money again, and ſay that you have Corn for nothing, that is, you are ſaved for nothing, or elſe when you ſay, *I believe the remiſſion of ſins*, you lie unto God, becauſe you do not believe the remiſſion of ſins, but ſatisfaction for ſins, like the Papiſts. *Rev.* 21.6. *Gen.* 42.25

It followeth, *As often as ye ſhall eat this Bread, and drink this Cup, ye ſhall ſhew the Lords death till he come.* Here are three invincible Arguments againſt Popiſh Tranſubſtantiation, like the three Witneſſes, under which every word doth ſtand. *Verſe* 26. Three arguments againſt Tranſubſtantiation in one Verſe.

Firſt we are ſaid to eat Bread; then it is not Fleſh, but Bread. Secondly, we are ſaid to ſhew the Lords Death; then it is but a ſhew or repreſentation of his death. Thirdly, it is ſaid, *until he come*; if he be to come, then he is not come: If he be come, how can we ſay, untill he come? The effect of this Verſe was ſhewed in theſe words, *Do this in remembrance of me.* For to ſay, *Do this in remembrance of me*, and to ſay, *So oft as ye do this, you ſhew my death*, is much at one: So that if you call this Sacrament a ſhew of Chriſts death, as it is called here, then it is not Chriſt; or if you call it a remembrance of Chriſt, as it is called there, yet is it not Chriſt, but a ſhew or remembrance *Dan.* 17.6.

membrance of Christ; but this is such a shew and remembrance,
Vers. 27. that the next verse saith, *Whosoever receiveth it unworthily, is guilty of the body and blood of Christ.*

What it is to receive unworthily.

Will ye know who Receiveth unworthily? in the 29th verse, *Paul* saith, *he discerneth not the Lord's Body*: i. e. which putteth no difference between this bread and othes, but eateth like a Child, the meat which he knoweth not: and after the bread seemeth stones to him, & the wine poyson, because his conscience telleth him, I have received unworthily, before I could say like *David*,
John 10.27 *My heart is prepared. My Sheep* (saith Christ) *know my voice*: as they discern Christs Body, and therefore so often as they come into the Lords Table, they seem to come into the Lords presence; there they greet, and kiss, and imbrace one another with affections, which none can know but they that feel, like *John* which
Luke 1.41. leaped in the Womb, so soon as Christ came near him.

How receivers may be guilty of Christs death.

Will ye know beside, what it is to be guilty of the body and blood of Christ? even as *Judas* was guilty for betraying him, and *Pilate* for delivering him, and the Jews for crucifying him:
Mar 14.44 so they are guilty which receive this Sacrament unworthily, as
Mar 25.15 *Pilate*, and *Caiphas*, and *Judas* were. If they be guilty of Christs
Mar 15.25 death, they are guilty of their own death too; as if they had
Vers. 30. committed two murthers: and therefore *Paul* saith after, that many of the *Chorinthians* died, only for the unworthy receiving this Sacrament. As the Word is the savour of death to them
1 *Cor.* 2.16. which receive it unworthily, so the Sacrament is the savour of death to them which receive it unworthily: it never goeth into their mouth, but they are traitors *ipso facto*, and may say to Hell, this day have I taken possession of thee, because I am guilty of Christs blood. Therefore it followeth immediately,

How we should be prepared before we come to the Lord. Table.

Let a man examine himself before he eat of this bread, or drink of this wine: as if he should say, if he which receiveth this Sacrament unworthily, be guilty of Christs death, like *Judas* which hanged himself; if these signs be received to salvation or damnation, like the word; the next lesson is to examine your selves before you Receive, lest you Receive like the son of perdition, which swallowed the Bread and the Devil together. Therefore,
Joh. 13.17. *let a man examine himself, and so let him eat*; that is, let him examine first, and receive after; for if we should receive the bread of the Earth reverently, how should we receive the bread of Heaven? When *Jehonadab* came to *Jehu* his Chariot, he said,
2 *Sam.* 9.13 *Is thy heart upright as my heart is towards thee?* So when we come

to

to the Lords Table, he would have our hearts upright to him. The Golden Ring ſitteth higheſt at our Table, but the Wedding Garment ſitteth higheſt at this Table. It is ſafer eating with unwaſhed Hands, than with an unwaſhed Heart. The *Jews* were taught to *chooſe the Lamb of the Paſſover on the Tenth Day of the Firſt Month, in which Month they came out of* Egypt. *And the Fourteenth day after, they were taught to eat him:* ſo they had four Days reſpite between the chooſing and the killing, to prepare and ſanctifie themſelves for the Paſs-over, *which was a Sign of the Lords Supper.* This admoniſhed them that the matter (now to be performed) was very weighty, and therefore they were deeply to conſider it: for now was the action and ſum of all Salvation in handling. *If they did prepare themſelves ſo before they did receive the figure of this Sacrament, how ſhould we be prepared before we receive the Sacrament it ſelf?* Therefore as *Joſiah* commanded the *Levites to prepare the People*; ſo *Paul* adviſeth the People *to prepare themſelves*, that is, *to examine whether they have Faith, and Love, and Repentance before they come to this Feaſt.* By this all may ſee; *Firſt*, That *Paul* wouldhave every Lay-man skilfull in the Scripture, *that he be able to examine himſelf by it:* for this admonition is not to them which miniſter the Sacrament, but to all which receive the Sacrament. And the rule by which we muſt *examine our ſelves, is the Law by which we ſhould obey*: therefore if *the Rule be unknown, the Examination muſt be undone.* Our Doctrine muſt be *examined* by the Doctrine of the *Prophets* and *Apoſtles*; our Prayers muſt be examined by the *Sixth Petition* of *Chriſts* Prayer; our Belief muſt be examined by the *Twelve Articles of Faith*; our Life muſt be examined by the *Ten Commandments of the Law.* Now, *he which hath this Touch-ſtone may try Gold from Copper*; *but he which hath it not, takes one for the other:* Therefore before *Paul's Examine*, you had need to learn *Chriſt's Search, Search the Scriptures, and they will lighten you to ſearch your ſelves.* This is the Doctrine with which I will end, and the neceſſary Point for which I choſe this Text, to teach (if I could) that Chriſtian Art how *to examine your ſelves.*

1 *Kings* 10. 15.
Jam. 2. 2.
Exod. 12. 3. & 6.
2 *Chr.* 35.
All are bound to know the Scriptures
Act. 17. 11. Note.
Exod. 20. 1. &c.
2 *Cor.* 13. 5. *Joh.* 5. 39.
Terſ. 28.

Let a man examine himſelf before he eat. Here is firſt an examination: Secondly, an examination of our ſelves: Thirdly, an examination before we come to the Sacrament. Touching the firſt, here *Paul* ſaith, *Examine your ſelf*, but in 2 *Chron.* 13. he-

The diviſion.

he doubleth his charge, *Prove your ſelves*; and again at next word, *Examine your ſelves*: as if he ſhould ſay, *this work muſt be done when it is done, becauſe it is never throughly done*; and therefore we muſt double our Examination, as *Paul* doubleth his Counſel. If a man ſuſpect his Enemy, he will try him with a Queſtion: if that will not ſearch him, he will put forth another: if that be ſpyed, he will move another, like one which
2 Cor. 11. 14. putteth divers Keys into a Lock until it open: So he which examineth, muſt try and try, prove and prove, ſearch and ſearch:
1 John 4.1 for the Angel of Darkneſs is like an Angel of Light, and we have no way to diſcover him, but that of *John*, *Try the Spirits*. God examineth with trials, the devil examineth with temptations, the world examineth with perſecutions; we which are thus examined, had need to examine too. If any man skill not what *Examining* meaneth, the very word *Examine* is ſo pregnant, that it prompteth us how we ſhould examine; for it ſignifieth to put our ſelves unto the Touchſtone, as if we would try Gold from Coper. Therefore one ſaith, that Examination is the Eye of the Soul, whereby ſhe ſeeth her ſelf, & her ſafety, and her danger, and her way which ſhe walketh, and her pace which ſhe holdeth, and the end to which ſhe tendeth; ſhe looks into her glaſs and ſpieth every ſpot in her face, how all her graces are ſtained; then ſhe takes the water of life, and waſheth her blots away. After ſhe looks again, and beholdeth all her gifts, her faith, fear, love, patience, meekneſs, and marketh how every one doth flouriſh or whither. If they fade and decay, that ſhe feeleth a conſumption; then ſhe takes preſervatives and reſtoratives of prayer, and council, and repentance, before the ſickneſs grow. Thus every day ſhe letteth down a bucket into her heart, to ſee what water it bringeth up, leaſt ſhe ſhould corrupt within, and periſh ſuddenly.

A deſcription of true examination.

To hear, and read, and pray, and faſt, and communicate, is a work of many: but to examine thoſe works is the faſhion
Jer. 3. 6. of few: and therefore *Jeremie* complaineth, *No man ſaith, what have I done?* as if he ſhould ſay, No man examineth himſelf.
Job 9.28. And therefore in all the Scripture it is ſaid but of one, *That he feared all his works*; as though he durſt not think, nor ſpeak,
Mat. 13. 14. nor doe any thing before he had examined what it was, from whence it came, and whether it went; ſo the more precious treaſure is deeper hid in the ground. The

The ſecond point is to *Examine our ſelves*; *Paul* ſaith, *Try all things*, much more ſhould we try our ſelves. The good ſower doth ſow his own ground, but the bad ſower doth ſow another mans ground, as the devil did. The Diſciples of Chriſt ſaid, *Maſter, Is it I?* not, Maſter, is it he? The Diſciples of *John* asked, *Maſter, what ſhall we doe?* not, Maſter, what ſhall they do? We muſt obey ſome, and hear others, and admoniſh others, and love all; but examine our ſelves. That which we apply unto others, the Apoſtle applieth unto our ſelves: for when we ſpeak of an examiner, we intend one which examineth other; when we ſpeak of an accuſer, we intend one which accuſeth other; when we ſpeak of a Judge, we mean one that judgeth others: but the Scripture crieth, *Examine thy ſelf, accuſe thy ſelf, judg thy ſelf*; that is, *be not curious to ſearch a mote in thy brothers eye, but pull out a beam which is in thine own eye.* This doth ſhew that they which ſit in Gods chair to judg others, commonly have greater fault themſelves, than they whom they uſe to judge: and therefore Chriſt calleth their fault a beam, and the others a moat. This made *David* ſay, *Examine thy heart*: thy heart is thine own heart, therefore thou muſt examine whether thou pray, whether thou watch, whether thou faſt; and not whether he pray, whether he watch, whether he faſt, as the Phariſee examined the Publican, leaſt thou have *Peters* check, when he examined what *John* ſhould do, Chriſt ſaid, *What is that to thee; follow thou me.* Thou art a private man and haſt a private examination, therefore let thy queſtion be, *What have I done?* and make thy Anatomy of thy ſelf.

1 *Theſ.* 5. 21
Mat. 13. 25
Mat 26. 12
Luke 3. 10.
1 *Cor.* 11. 3.
Matt. 7. 3.
Pſal. 4. 4.
Luk. 18. 11
Joh. 21. 22.

See beloved, we may not believe our ſelves, before we have examined our ſelves; for we are falſhearted, and the notableſt couſoner that deceiveth moſt, for one time that he deceiveth others, ten times he deceiveth himſelf. Becauſe the fleſh is a wily ſervant, and will lie like *Gehezi* to his Maſter, & face him that he hath not ſinned, when it cometh from ſin; therefore as *Eliſha* examined his Servant, ſo the ſoul muſt examine her ſervant, that is, man muſt be jealous of himſelf, and take himſelf for a lyer, for a flatterer, for a diſſembler, until he be throughly acquainted with himſelf; for no man is ſo often beguiled as by himſelf, by truſting his double heart, and taking his own word without further tryal. If *Paul* had bid us examine

2 *Kin.* 5. 25
2 *Kin.* 5. 26

Luk.22 31 others, we would have ſifted them like Satan. *Satan hath deſired to ſift thee,* (ſaith Chriſt to *Peter*) ſo we have a deſire to ſift others. Even *Peter* which was ſifted of Satan, longed to ſift *John*, and know what he ſhould do, before he harkened to his own charge. Therefore the help of examination is a needfull preſervative, altho' we were as found as *Peter*. They which are ſuſpected of a crime, do not examine themſelves, but are exa-
1 Cor. 2. 11. mined of others, leſt they ſhould be partial: but a Chriſtian muſt examine himſelf of his crime, and be his own judge, his own accuſer, and his own condemner: for no man knoweth the ſpirit of man, but the ſpirit which is in man, which will condemn him if he be guilty, and tell him all that he hath done, and with mind he did it, and with what mind he did it, and what he deſerveth for it. This is the private arraignment, or cloſe ſeſſions, when Conſcience ſits in her chair to examine, and accuſe, and judge, and condemn her ſelf, becauſe ſhe will not be condemned of God.

Thus holy men have kept their ſeſſions at home, and made their hearts the fore-man of the Jury, and examine themſelves as we examined others, the fear of the Lord ſtood at the door of their ſouls, to examine every thought before it went in, and at the door of their lips, to examine every word before it went out, whereby they eſcaped a thouſand ſins which we commit, as though we had no other work. So thou ſhouldſt ſit in judgment of thy ſelf, and call thy thoughts, and ſpeeches, and actions, to give in evidence againſt thee, whether thou be a Chriſtian or an Infidel, a ſon, or a baſtard, a ſervant, or a rebell, a Proteſtant, or an Hypocrite: if thou find not faith, nor fear, nor love, nor zeal, when thou examineſt thy ſelf, let no man make thee believe that thou art holy, that thou art ſanctified, that thou art a Chriſtian, that thou art a believer, that thou art a Goſpeller, becauſe thou art worſe than thou ſeemeſt thy ſelf: for every man is partial to himſelf when he is moſt humbled.

Therefore if my heart tell me that I do love God, whom
Pro. 25. 3. ſhall I believe before my ſelf? As *Solomon* ſaith, *No man can*
1 Cor. 2. 11. *ſearch the heart of the King:* ſo *Paul* ſaith. *No man knoweth the ſpirit of any man, but the ſpirit which is in man:* that is, no man feeleth the heart of man ſo well as himſelf. And yet himſelf, although he have lived with it ever ſince he was born, doth not know

know his own heart, unleſs he examin it narrowly, no more then he knoweth his own bones, or his veins, or his ſinews, or his arteries, or his muſcles, how many are in his body, or where they lie, or what they do.

This ſeems ſtrange that a man ſhould not know his own heart: yet it is true that the beſt of all doth not know his own heart, tho' he hath dwelt with it from his mothers womb. For *Chriſt* ſaith to his Diſciples, *you know not of what ſpirit you are*, that is, you think better of your ſelves than you are, and know not what the Clock ſtriketh within. *Luk.* 9.11. There is a Zeal without knowledge, and there is a knowledge without Zeal: There is a Faith without Obedience, and there is an Obedience without Faith, there is a Love without Fear, and there is a Fear without Love, and both are Hypocrites. Therefore as *Dalilah* ſearched where *Sampſon*'s ſtrength lay, ſo let every man ſearch where his weakneſs lyeth, and alway be filling the empty gap. *Judg.* 16.6

Now this Examination muſt go before us to the Sacrament. Every meat worketh according as it is digeſted, and this meat worketh according as it is received. Therefore when Chriſt had taught what we ſhould do in receiving the Sacrament, now *Paul* ſheweth what we ſhould do before we receive the Sacrament. *Let a man examine himſelf.* But ſome will come before they examine themſelves: and therefore as the Prieſts of the Law had authority to put by lame and blind Sacrifices, ſo the Miniſters of the Goſpel have power to put by lame and blind Receivers, and he which doth not ſo, giveth a Sword into their hands to kill themſelves. If the Paſtor would uſe this examination duly, it were the only way to make every one examine himſelf, leſt he be put by like *Non proficients* As *Jiphtah* diſcerned the *Ephramites*, becauſe when they ſhould pronounce *Shibboleth*, they pronounce *Sibboleth*: ſo all which cannot pronounce *Chriſt*, that is, give a reaſon of their Faith, are to be thruſt from this Table.

There is a Hearing, and a preparative before Hearing. There is a Praying, and a preparative before Praying. There is a Receiving, and a preparative before Receiving: which if it be wanting, the Receiver receiveth uncomfortably, the Prayer prayeth idly, the Hearer heareth unfruitfully, like thoſe which do eat before hunger, and drink before thirſt. *Luk* 8.18. *Eccl* 4.17.

This preparative before Hearing, and Praying, and Receiving,

ing, doth ſignifie that there is a kind of Phyſick in theſe three: for Preparatives are miniſtred always before Phyſick, and as the Preparative which goeth before, maketh way to the Phyſick, or elſe it would do no good, but hurt: ſo unleſs Examination go before the Sacrament, we ſeal up the threatnings which are written againſt us, in ſtead of the promiſes which are made unto us: for the Sacrament is a ſeal, and therefore ſealeth good or evil, as every other Seal doth.

The preparative before we receive, is to *Examine*. As *John* was the fore-runner of *Chriſt*, ſo Examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the Room. For if *Job* commanded his Sons to ſanctifie themſelves before they did come to his Sacrifice, how ſhould we ſanctifie our ſelves before we come to *Chriſt*'s Sacrament, wherein we are commanded to do as the Lord himſelf did which inſtituted it? It is ſaid that the Chamber wherein *Chriſt* did inſtitute this Sacrament, was trimmed; the Chamber wherein the Apoſtles received this Sacrament, was trimmed: If *Judas*'s chamber, his inner chamber had been trimmed ſo too, he had received this Sacrament with as much comfort as the other Diſciples did: but becauſe his heart was not trimmed: therefore he was the firſt which was condemned for the unworthy receiving of the Sacrament.

Luk. 1. 76. The ſecond examination. *Job* 1. 5. *Luk.* 22. 12.

Adam did not think that Death had been in an Apple, ſo you would not think that Death ſhould be in Bread: but as a Coal hath fire in it, beſide the Coal it ſelf, which fire doth either warm, or burn; ſo this Meat hath another Meat in it, beſide that which is ſeen, which doth either ſave or deſtroy: therefore he which commeth to this Spiritual Meat, muſt examine whether he have a ſpiritual mouth, as well as a carnal mouth, or elſe he ſhall receive no more than he ſeeth, and that which he ſeeth not ſhall deſtroy him.

Gen. 3. 6.

No man (ſaith Chriſt) *putteth new Wine into old veſſels, leſt the veſſels break, and the wine leak.* This wine is new wine, therefore put it into new veſſels, holy veſſels, ſanctified veſſels, or elſe it will leak forth and break the veſſel, and thou ſhalt have no more taſte of it, than while the reliſh of Bread is in thy mouth. When *Chriſt* commeth to our houſe, ſhall we not look whether our Chamber be trimmed, as the chamber was trimmed againſt his coming to the Paſſover? But how ſhall we trim it?

Mar. 2. 22.

When

When a man takes an Office, he examineth his ſubſtance; when takes a Trade, he examineth his skill: when he goeth to fight, he examineth his ſtrength: but theſe wants are no wants when he goeth to Sacrament. Wilt thou know now upon what articles thou muſt enquire at that time, that is, how thou ſhouldſt examine thy ſelf.

As ſome Prayer may be at all times, and ſome Rejoycing may be at all times; ſo ſome Examination is at all times. Thus *Job* examined himſelf every day, nay, every hour, becauſe he ſcanned all that he did. 1 *Theſ.* 2. 16. *Job* 9. 28.

But there is a ſpecial examination before the Sacrament, becauſe it is the Bread which is received to ſalvation or damnation; becauſe it is the Feaſt, to which *whoſoever cometh without his Wedding Garment, ſhall be caſt into utter darkneſs*; becauſe it is a *ſeal* which ſealeth a *curſe* or a *bleſſing*. 1 *Cor.* 11. 29. *Mat.* 22. 11.

Therefore having obſerved that Examination is the neceſſarieſt leſſon in Chriſtianity, and leſs known than other, I have ſtudied ſince my Sermon to lay down three Examinations which you ſhould uſe at all times, and a ſpecial Examination, for the *Communicants Catechiſm*, which leadeth immediately to the *Sacrament* as a Gueſt is handed to the Table. In the firſt Examination I will ſhew thee a Rule how thou ſhalt try others Spirits, and how thou ſhalt try thine own.

Thou ſhalt try ſtrange Spirits by their manner of ſpeaking, plainly, or doubtfully, boldly or fearfully: therefore we read that the Oracles of the Heathen had a double meaning, and that the falſe Prophets never ſpake boldly, but where their Patrons were ready to fleſh them. The firſt examination upon the marks of true Spirits and the falſe in our ſelves or others.

By the proportion of Faith: For every Hereſie is contrary to ſome Article of our Belief, as every Sin is againſt ſome of the Ten Commandments.

By the event of their Speeches; for they take not effect, as it is ſaid in *Deuteronomie*, chap. 18. and therefore they are called falſe Prophets. 1 *King.* 22. 11. *Deu.* 18. 22. *Mat.* 7. 15.

By their Friuts: For none of the falſe Prophets were good men. *Mat.* 7. 16.

By their ſucceſs: for if they be not of God they will come to nought, as the *Arrians*, and *Manichees*, and *Pelagians* are vaniſhed, as if they had never been: for time ſhall wear out every Doctrine that is not Truth. This is thy rule to try other ſpirits.

Thou ſhalt try thine own Spirit by the motions that it hath to good or evil. For as a good ſtomach turneth all that it eats into

into nutriment; and a bad ſtomach turneth all that it eats into raw humours; ſo likewiſe a good mind converteth all that it heareth, and that it ſeeth, and all that it feeleth, unto ſome profit: but a bad mind maketh a temptation of every thing: therefore it is ſaid, *To the clean all things a clean*, and ſo, *to the unclean nothing is clean*; that is, they defile themſelves with every thing.

Rom. 14 14 *Tit.* 1. 15.

Secondly, By the firſt cauſe or preparation which thou hadſt unto it; for whatſoever it be, thy thoughts will be where thou loveſt: to verifie that ſaying, *Where are mans treaſure is, there will be his heart*: for lightly, the beginning is a picture of the end, and the act is like the thought which ſet it a work.

Mat. 6. 21.

Thirdly, By the manner of the conſolation in it, whether it be of Knowledge, or Ignorance, whether it be conſtant, or mutable, calm, or boyſterous, ſimple, or mixt: for as a clear Fountain yieldeth clear ſtreams, ſo a pure Heart hath pure joys.

Fourthly, Whether it bring to *Chriſt*, or take any thing from him to thy ſelf, like all the parts of Popery, which mangle his honour either to Angels, or to Saints, or to Pope, or to Images. If it abide all theſe queſtions, and draw thee not from any good, then thou mayſt ſay it is from God, *water the ſeed, O Lord, which thou haſt ſowen.* This is the fruit of thy firſt examination. In the *ſecond*, by making thee diſcern whether another be a Chriſtian, I will teach thee to know whether thy ſelf be a Chriſtian; which that thou mayſt reach to, obſerve this direction, and thou ſhalt ſee of what ſide thou art.

The ſecond examination upon the difference between the wicked & the godly.

It muſt needs be, that they which walk to contrary ends, ſhould go divers ways: therefore there be more differences between the children of God, and the children of the world, than there be between men and beaſts.

Num. 22. 19.

Firſt they are diſtinguiſhed in *will*: for the wicked ſtrive to bring Gods will to their will, like *Balaam*, which when he had an anſwer, ſtayed for another; but the faithful labour to bring their will to Gods will, like *Chriſt* which ſaid; *Not as I will, but as thou wilt.*

Mat. 26. 39.

They are diſtinguiſhed in *Faith*: *All men have not faith* (ſaith Paul) *but the juſt live by faith*: as if he ſhould ſay, *the juſt believe, and the unjuſt believe not.* The juſt believe, and apply that they believe to themſelves; the wicked may believe like the Devils, but their faith is like the gadding Hen, which carrieth her Eggs to other, and never layeth at home: ſo they believe that other ſhall be ſaved, but not themſelves.

Rom. 1. 17. *Jam.* 2. 19.

They

They are distinguished in *Hope:* for because the wicked hope not for any mends of God, therefore they never deferr their reward: but if they do any good, they are trumpets of it themselves, for fear it should be blazed enough: and therefore Christ said, that the *Pharisees* had their reward already, because they were boasters of their works: and if they do not good but evil, yet they would be magnified as much for evil, as others are for good. But the faithful are likened to Handmaids, which wait their reward: *Their left hand seeth not when their right hand doth well*, and they are afraid to take honour of men, for losing their honour with God, like *John Baptist*, which made his Virtues meaner than they were, and debased hemself, when he might have got a name above his Lord. 3 *Matth. 6.* 2 *Tim. 3.* *Psa. 123.* *Matth. 6.* *Joh. 1. 12.*

They are distinguished in *Obedience:* therefore Christ teacheth us to judge men by their fruit, as an unfallible Rule: for the evil Tree will bring forth evil Fruit, and the good Tree good Fruit, and neither change his property, although the evil Fruit is sometimes beautiful, and the good Fruit sometime blasted. All slip, but in the wicked one Sin teacheth another, and in the faithful one Sin preventeth another. *Mat. 7.17.*

They are distinguished in *Repentance:* for the wicked do but weep for their Sins past, but the godly purpose to sin no more: so *Pharaoh*, *Saul*, and *Judas* said, *I have sinned:* but *Sadrach*, *Meshech*, and *Abednego* said, *We will not sin:* therefore the Heart of the godly is called *a contrite Heart*, but the Heart of the wicked is called *a Heart that cannot repent.* Beside, as Christ cast out a Legion of Divels at once, so the godly would be purged for all their Sins together; but the wicked never consent to leave all, but as *Naaman* said, *Let the Lord spare me in this*, so ever he excepteth one Sin, which is his beloved Sin; like *Herod*, which reformed many things, and yet would not leave his Brother's Wife. *Exo. 10. 16.* *1 Sa. 15. 30.* *Mar. 17. 3.* *Dan. 3. 18.* *Isa. 51. 17.* *Rom. 2. 5.* *Luk. 8. 30.* *2 Kin. 5. 18.* *Matt. 14 3.*

They are distinguished in *Charity:* for ye shall never see the wicked love their Enemies: and therefore when the *Pharisees* could not love their Enemies, they taught that men might hate their Enemies: and Christ speaking of Publicans and Sinners, exhorteth his Disciples not to love like them, because they loved none but their friends. 6. *Mat. 5.43.* *Luk 6.32.*

They are distinguished in *Prayer:* for the wicked cannot pray, therefore *David* saith, *They call not upon the Lord:* as if they had not the *Spirit of Prayer:* and therefore Christ calleth their prayer *babling*, *Psal. 14.4.* *Zech 12. 10* *Rom 8.16.*

babling, for they think not of God when they ſpeak unto him

8. They are diſtinguiſhed in *Patience*: no Hypocrite can bear
Gen. 4. 13. the Croſs, but ſaith like *Cain*, *It is heavier than I can ſuffer*: but
Act. 16. 25. *Paul* and *Silas* ſing in Priſon: for a faithful man would have
Gal. 6. 17. ſomething to humble him, and rejoyce to bear his Maſters marks, becauſe the wounds of a Lover are ſweet.

9. They are diſtinguiſhed in the *Uſe of Adverſity*: for this is a proper and peculiar mark of God's Children, to profit by affliction: and therefore we read not in all the Puniſhments of the
Pſal. 119. 71. wicked, that one of them ſaid like *David*, *It is good for me that I have been afflicted.*

10. They are diſtinguiſhed in *Humility*: for the wicked are not
Exo. 8. 15. humbled before the Croſs, like *Pharaoh* that never ſorrowed, but when he ſuffered: but the Apoſtles learned Humility of their
Mat. 11. 29. Maſter, before their Perſecution came.

11. They are diſtinguiſhed in their *Judgment of the Word*: for to the wicked it ſeemeth the hardeſt, and ſimpleſt, and unplea-
1 Cor. 1. 18 ſanteſt Book that is: and therefore St. *Paul* ſaith, *That it is fooliſhneſs unto them*: but to the godly it ſeemeth the wiſeſt, and eloquenteſt, and ſweeteſt and eaſieſt Book of all others, as though God did ſuddenly bring the underſtanding of it to them, as *Ja-*
Gen. 27. 20. *cob* ſaid of his Veniſon: according to that, *He that will do his will*
Joh. 7. 17. *ſhall know his Doctrine.*

12. They are diſtinguiſhed in their *Judgment of God*: the wicked are perſwaded now and then of God's Mercy for the preſent time
Ex. 15. 20. while they feel it, as the *Jews* praiſed him always, when he did as they would have him; but they cannot perſwade themſelves
Job 13. 15. that God will be merciful to them ſtill, like *Job*, which ſaid,
Pro. 14. 32. *Though the Lord Kill me, yet will I truſt in him*: therefore the hope of the righteous is called *hope in death.* Beſide, if the wicked love God, it is but for his benefits, as *Saul* loved him for his King-
Pro 23. 18. dom. And this is always to be noted, that in the wicked, the
1 Sam. 10. 5 fear of Hell is greater than is their hope of Heaven: but in the faithful, the hope of Heaven is greater than the fear of Hell.

Dan. 5. 4. They are diſtinguiſhed in their *Delights*: for the ſport of the ungodly is folly, like *Belſhazzer*'s, and therefore when they are ſick or troubled, they never run to the Word for comfort, as though God's Promiſe pertained not to them; but to Feaſts, or
1 Sam. 16. 23. Tables, or Tales, or Muſick, as *Saul* did to the Harp. But all the Delights of the godly are like *David*'s Dance about the Ark;

they

they are never merry but when they are doing well; not at peace, but when their Prayers have overcome God, like *Jacob*. 2 *Isa.*6.14. *Gen.*51.28.

They are distinguished in their *Opinions of Death*: for the faithful long to be dissolved, and although they might live for ever in continual Prosperity, yet they would not stay so long out of Heaven: but the wicked would never be dissolved, because Death comes always unto them like a Jaylor to hale unto Prison, as *Achab* said to *Michaiah*, *That he never prophesied good to him.* Hereby a man shall know whether he have Faith: for if he do believe the Promises, he wi l be glad to receive them. *Phil.*1.23. *Luke* 2.29. 1 *Kin.*22.8.

They are distinguished in their *sence of Sin*: wicked men feel the lothsomness of their Vices, but none but the faithful feel the defects of their Righteousness. The natural man never complaineth of his good works, but vaunteth of them: but a godly man findeth fault with his Prayers, and his Alms, and his Watches, like *Isaiah*, that said, his Righteousness was like a menstruous Cloath. As Christ met the Tempter in the Wilderness, a place of Prayer, and Fasting, and Meditation: so a godly man meeteth the Tempter in his Prayer, and in his Fasts, and in his Meditations, that is, he finds some let, or spot, or want in all his Devotions. Therefore unless thy Righteousness mislike thee as well as thy Prophaneness, know that yet thou art no farther than the wicked. *Esa* 64.6. *Psal* 16.2. *Mat.*4.12.

They are distinguished in their *Ends*: for the Children of God propose the Glory of God, and level all their Thoughts, and Speeches, and Actions, as if they were Messengers sent to carry him presents of Honour.

Thus did *David* when he said, *All that is within me praise the Lord.* As though himself had rather been without praise than his Master: but the Children of the World set up their own Glory for their mark, like *Nebuchadnezzer*, which said, *For the honour of my Majesty*, *Dan.* 4.27. Therefore they speak, and look, and walk, as if they did say to their Tongue, and Eyes, and Feet, and Apparel, as *Saul* said to *Samuel*, *Honour me before this People.* *Psal.*103.1 *Dan.*4.27. 1 *Sa.*15.30

Lastly, They are distinguished in *Perseverance*: for the Zeal of the wicked lasteth not, and therefore God saith, *They are soon turned out of the way*: but the Zeal of the faithful was represented by the fire of the Temple, which never went out. By these differences thou mayst see how much thou dost differ from the wicked, or whether thou be of their band. *Exod.*2.38. *Levit.*6.12

The third Examination.

Then come to the Third Examination: as the Devil tempteth thee, to see what thou wilt do for him, so thou must tempt thy self, and get of thy Soul what it would do for God, and what it should suffer for him, which hath suffered Death for it. Therefore here we will set down certain Interrogatories, where-

Mat. 4. 9.

Josh. 24. 15 of thou shalt examine it.

First, Whether thou hast the heart of *Joshua* to worship God; as boldly as thou dost, though all the World did renounce him, and every one did mock thee as they did *Noah*, while he built

Mat. 26. 70 the Ark?

Whether thou wouldst not deny Christ as *Peter* did, if thou

Josh. 7. 8. 1. were in *Peters* straights, and nothing to succour thee but policy?

Whether thou wouldst not steal, if thou didst see a Booty as

2 *Kin* 5. 16. fit as *Achan*, which thou mightst catch up, and no one spy thee?

Whether thou wouldst refuse a Bribe like *Elisha*, if thou didst meet with one which were as willing and able to give it

Luk 16. 6. as *Naaman*?

Although this is a Parable, yet it carrieth the signification of a History.

Whether thou wouldst not deceive, if thou were in such an Office as the false Steward, whose Master referred all unto him, and knew not when he kept any thing back?

2 *Sa.* 11. 4.

Whether thou wouldst not fulfil thy Lust as *David* did, if thou hadst the oportunity and allurement, and mightst do it without danger of Law like a King, as *David* might?

Whether thou wouldst not tell a Lye, as *Abraham* did, if it stood upon thy Life, which made him twice dissemble that his

Gen. 12. 13 Wife was his Sister, lest he should dye for her beauty?

Gen. 20. 2.

Finally, if it should be said unto thee, as the Devil said to

Mat. 4. 9. Christ, *All these will I give thee, if thou wilt fall down and worship me*: that is no more, but if thou wilt Sin, whether thou wouldst yield or no?

Psa 66. 18. If thou hast sinned thus and thus before, I will not say, there-

1 *Kin.* 18. 26. fore the Lord will not hear thee. But *David* saith, *If I regard Wickedness in my heart, the Lord will not hear me*, that is, if for any cause a man purpose and carry a mind to sin when he is tempted, the Lord is so far from helping him, that he will stand like *Baal*, as tho' he did not hear him: for he hath a Traytors mind as deep as any, which thinks, for a Dukedom I would betray my Prince, though he never play the Traytor in his life. Thus you have heard how to try Spirits, and how to discern a Christian from an Hypocrite, and how to oppose your Hearts, that ye may be sure to judge rightly what ye are. Now

Now we come to that Examination, which is the Epitome or Abridgment of all theſe, for memory is ſhort, and all are not of one ſtrength: but ſome run, and ſome go, and ſome creep, and all do well, ſo long as they ſtrive to perfection. The matters whereof principally the Mind ſhould be examined before the Sacrament, are theſe. The fourth Examination. *Heb.* 6 1.

Firſt, Whether thou have Faith, not only to believe that Chriſt died, but that he died for thee: for as the Scripture calleth him a Redeemer, ſo *Job* calleth him his Redeemer. The receivers Articles. *Eſa.* 59 20 *Job* 19.25.

The Second Article is, whether thou be in Charity, not whether thou love them which love thee; but whether thou love them which hate thee: for Chriſt commandeth us, *To love our Enemies.* *Mat.* 5.44.

The Third Article is, whether thou repent, not for thy open and groſs Sins, but for thy ſecret Sins, and petty Sins, becauſe Chriſt ſaith, *That we muſt give account for every idle word.* *Mat.* 12.36

The Fourth Article is, whether thou reſolve not to ſin again for any cauſe, but to amend thy evil Life, not when Age cometh, or for a ſpurt, but to begin now, and laſt till death: for Chriſt is *Alpha* and *Omega*, both the beginning and the end, as well in our living as in our being, which hath made no promiſe to them which begin, but to them which perſevere. *Rev* 22.13 *Rev.* 2.11.

The laſt Article is, whether thou canſt find in thy heart to dye for Chriſt, as Chriſt died for thee: for we are bid not only to follow him, but to bear his Croſs: and therefore we are called Servants, to ſhew how we ſhould obey; and we are all called Souldiers, to ſhew how we ſhould ſuffer. *Luk.* 12.33 2 *Tim.* 3.4.

Theſe are the Receivers Articles, whereof his Conſcience muſt be examined before he receive this Sacrament: happy is he which can ſay, *All theſe have I kept:* for the Dove was not ſo welcome to *Noah*, as this man is to Chriſt. But if thou find not theſe Affections within, but a Neſt of Vices, leave thine offering at the Altar, and return to thine Examination again: for thou art not a fit Gueſt to ſup with the Lord, until thou have on this *Wedding Garment.* *Mat.* 19.20 *Gen.* 8. 11. *Mat.* 5.24. *Mat.* 22.11

How is it then, that ſome regard their other Garments more than this? St. *Paul* ſaith, *Examine your ſelves*, and they examine their Apparel: if they have new cloaths in the country, then they are ready to receive. I have known many kept from the Sacrament a whole Year together by their Maſters, The preparation of Country-folk before they receive.

for

for nothing, but for want of a new Sute to ſet them forth with their Fellows.

Others reſpect whether it be a fair Day, that they may walk after Service, making that Day upon which they Receive, like a Scholars Thurſday, which he loves better than all the days in the Week, only becauſe it is Play-day. Thus like the *Jews*, *They ſit down to eat and riſe up to play*, that as Chriſt calleth the *Phariſees* Prayer *Babling*, *Matth.* 6. 7. ſo their receiving may be called *Dallying*.

When they have the Sacrament in their Belly, they think that all is well, as *Micah*, when he had a *Levite* in his Houſe, thought that God loved him: but as the *Levite* did not profit *Judg* 17. him, becauſe he received nothing but the *Levite*, ſo the Bread and Wine do them no good, becauſe they receive nothing but Bread and Wine for want of Faith. Marvel not then if you have not felt that comfort after the Sacrament, which you looked for, for it is comfortable to none but to them which prepare their Hearts and examine themſelves before, becauſe it is not the Mouth but the Heart which receiveth comfort.

Now it may be the moſt that are here have brought a Mouth and not a Heart, theſe go away from the Sacrament to *Joh.* 13. 30. deſpight Chriſt, as *Judas* went from the Sacrament to betray him.

The other go away like one which hath received a cheerful Countenance of the Prince, all his thoughts are joy, and the Countenance of the Prince is ſtill in his Eye. As he which hath eaten ſweet Meat, hath a ſweet Breath: ſo they which have eaten Chriſt, all their ſayings and doings are ſweet, like a Perfume to men, and Incenſe to God, their peace of Conſcience and joy of Heart, and deſire to do good, will tell them whether they have received the bare ſigns, or the thing ſignified.

How a man ſhall know whether he have received well.

Every one which receiveth this Sacrament, ſhall feel himſelf better after it, like the Apoſtles: or elſe he ſhall find himſelf worſe after it, like *Judas*. Hereby ye ſhall know whether ye have received like the Apoſtles, or like *Judas*. Thus we have ended the Doctrine of the Lord's Supper. Now if you cannot remember all that I have ſaid, yet remember the Text: that is, examine your ſelves before you receive the Sacrament how after

FINIS.